

Marcellus Clark was not a great man, unless it be great to be good. He was an honest, hard-working farmer, humble, sincere, and unselfish. He had never held high office, but his loyalty to his family and church was beautiful. When the Greenbrier Church property was taken over by the Salem Church, he was its moderator and one of the trustees. He will be greatly missed, not only by his family, but by the entire community.—G. B. S.

MAXSON.—Mary R. Maxson, daughter of Horatio and Marietta Greene, born in Brookfield, N. Y., April 26, 1851, died October 1, 1933, in the Elkhorn, Wis., Hospital.

She united with the Baptist Church of Unadilla Forks, N. Y., in early life. She was married to Morris B. Maxson, December 24, 1870. In 1902, she with her husband united with the Leonardsville Seventh Day Baptist Church, and November 25, 1905, with the Walworth Seventh Day Baptist Church, of which she remained a member till called home.

Farewell services were held from the Walworth church the afternoon of October 3, 1933, conducted by her pastor, Rev. E. Adelbert Witter. E. A. W.

MILLER.—At his home in Coudersport, Pa., September 9, 1933, John H. Miller, aged 73 years, 5 months, and 24 days.

John H. Miller was the son of John R. and Sarah Nelson Miller and was born in Sweden, Pa. His education was received in the public schools in his home town and Coudersport Academy. Early in life he took up the work of farming and lumbering and these he enthusiastically followed until a few years past when he retired. He was married to Minnie H. Burdick of Hebron, Pa., and to them was born one son, Professor J. Burdick Miller of Bucknell University.

In his youth he made a public profession of religion and joined the Methodist Episcopal Church near his home. Later in life he became a member of the church of like faith in Coudersport. Though charitable and helpful to other churches, he remained a loyal and generous worker in the church of his adoption till called to join the Church Triumphant. He was clean, upright and honest, public spirited and active in civic life, and the promoter of worthy reforms.

Besides his wife and son he is survived by three sisters: Miss Cora of Philadelphia, Miss Henrietta of Buffalo, Miss Mary of Coudersport; two grandsons, and a wide circle of friends.

Funeral services conducted by his pastor, Rev. A. M. Deitrich, were held in his late home September 12, and interment took place in the family plot on Sweden Hill.—W. L. B.

ROGERS.—Clarence Mood, son of David Dunham and Julia Davis Rogers, was born at Plainfield, N. J., May 20, 1874, and died at Daytona Beach, Fla., October 7, 1933.

Practically his whole life was spent in Florida. His education was largely secured at Alfred

University and Rensselaer Polytechnic Institute of Troy, N. Y. He was graduated from the latter as a civil engineer in 1903. For a time during these early years he was associated at Plainfield, N. J., with Frank Hubbard and the Dunhams in engineering operations.

He was married to Louise Frances Manne, of Troy, N. Y., August 23, 1905. To them were born nine children, eight of whom survive: Mary, Frances, Elizabeth, David, Crosby, Clarence, Jr., Julia and Ruth. Besides these children and their mother there remain a brother, Walter David, and two sisters, Dr. M. Josie and Mabel L. Rogers.

Mr. Rogers was a member of the Rensselaer Society of Engineers and was constantly in demand because of his integrity and engineering skill. Many local and state projects stand as enduring monuments of his skill. Outstanding among his noble characteristics were loyalty to convictions and to friends, and love of home. Many institutions are indebted to him for that type of generosity that is without ostentation. He was a charter member of the Daytona Beach Church, organized in 1884, of which he has continued a member till now. He is praised North and South for the part played in the construction of the new church building.

Farewell services were conducted by a local minister at Daytona Beach, and from the Shiloh church by its pastor, assisted by Rev. Geo. B. Shaw and President S. O. Bond of Salem, W. Va. Interment was made in the Shiloh cemetery.

L. M. M.

GONE HOME

A telegram from Rev. Claude L. Hill of Farina, Ill., brings the sad news of Elder Lely D. Seager's death which occurred at his home in Farina, Wednesday morning, December 6. Many will mourn the going of this good friend, able pastor and sweet-singing evangelist.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

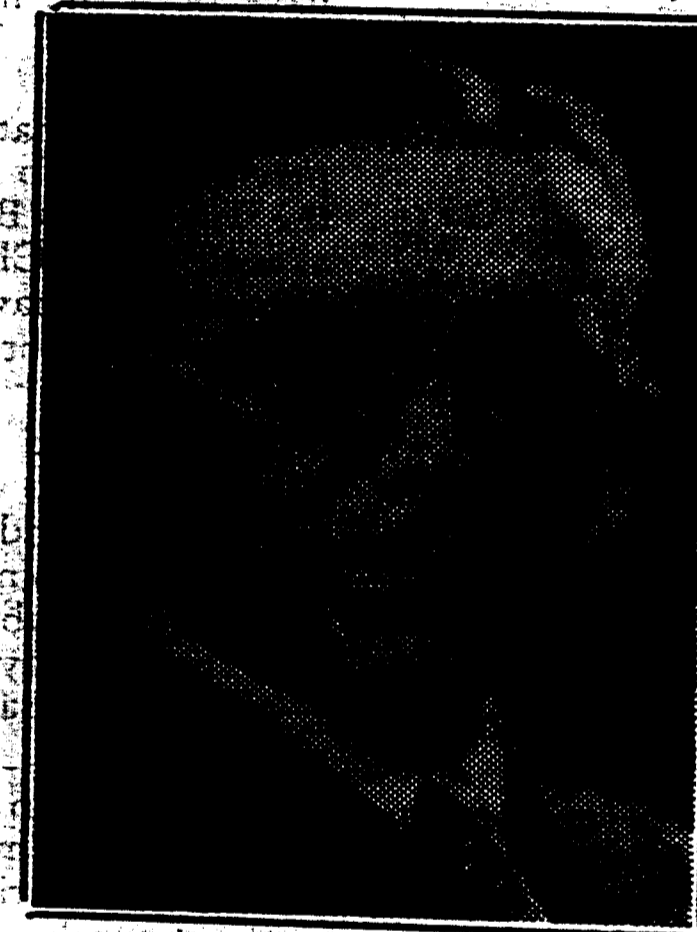
JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

VOL. 115

DECEMBER 25, 1933

No. 15



Paul Emerson Titsworth, Ph.D., LL.D.
1881 - 1933

Christian—Scholar—Rotarian—Friend

Inaugurated President Alfred University

October 20, 1933

Died December 10, 1933

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 115, No. 15

WHOLE No. 4,622

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,
Mrs. George H. Trainer
Miss Marjorie J. Burdick
Mrs. Walter L. Greene
Rev. Erlo E. SuttonEntered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Christ's Christmas What's that! "Behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior."

The soul of Christmas is here in the announcement of the angel of heaven to the shepherds of Bethlehem—not the joy in the birth of an earthly prince; not the force of an ideal or the encouragement of an example—but a Savior! "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Not as in childhood does time lag between Christmases; but it seems fairly to fly, one Christmas crowding upon another. Now another is here. What shall it mean to us? Shall we let those things dominate that are apart from the Christ's spirit, and let his love, thoughtfulness, and altruism possess our lives? What is Christ's Christmas?

One may be sure it is not just a tawdry thing of gilded noise and show. The peace—good will must be more than tinsel and skin

deep. It is not the exchange of costly presents, or the paying back this year, for gifts received last. Strange, we celebrate as if it were our birthday instead of his. Shall it not take its meaning from the heart of him who came because he "so loved"? He laid upon the altar of man's deepest need his richest gift—his own love and life.

Those wise men from the east, whoever they were, seemed to plumb the depth of Christ's offering—and in their turn came themselves and laid at his feet their own very best—gold, frankincense, and myrrh. Of old one wrote, "The gold is a symbol of kingship; the frankincense of deity; and myrrh of mortification." Whether symbolical or not, we know they must have been the most precious possessions these wise men had. Their best was laid at the feet of the Christ.

How fine that they were so minded and so privileged. No longer can we do physically as the wise men. But we can in different ways do as well. The Christ himself tells us how: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We are told in the twenty-fifth chapter of Matthew to go out and feed his children who are hungry, and visit those who are sick, and that in so doing we will be doing it unto him. No doubt the wise men of old, were they here today, would do these very things—as indeed many wise people of today are doing.

In a certain paper the editor wrote on "Ministerial Employment," using in his article, for illustration, the needs of two ministers without work. He had, he says in commenting later, no thought of making an appeal for money in their behalf. He says that dozens of letters were sent to him expressing sympathy and enclosing contributions to assist those hard pressed families. One of the "elect" shared the eightieth birthday gift just received from her children. An army officer sent something. A ninety-seven year old Missourian sent a check. Ten dollars was received from "a minister's daughter"—tokens of love, "gold, frankincense, and myrrh."

The story is told of an elderly woman who had purchased a handsome new shawl, giving her old faded and moth eaten one to a poor widow. She seemed later to have had a sort of dream, in which she saw her unmistakable old garment on some one approaching her.

On meeting the person, she discovered the face of the Master. Running to meet him she exclaimed, "O Master, if I had only known that it was you, I would have sent my new shawl and not the old one." He replied, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Well may we remember that in the chapter mentioned Jesus is giving his disciples a judgment scene. Did you feed the hungry? Did you clothe the naked? Did you visit the sick? Minister to those in prison? "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Were you leaving your loved ones for a time, while on a long journey, and your friends in your absence permitted them to suffer want, never lifting a hand to help, any profession of friendship, however loudly expressed, would seem only insincere.

These are days of need, this Christmas time, need on the part of those nearby, throughout our communities, and far away. Some of them are our ministers and workers here and there, our missionaries with salaries unpaid, perhaps in want. Christmas! Whose?

Christmas: Its Origin Few need be told that Christmas is the annual festival, sanctioned by the Church and celebrated by multitudes, kept on December twenty-fifth in memory of the birth of Christ. No one seriously believes Jesus was born on that day or at that time of year, but it is one time as good as any, perhaps, to celebrate the event. Just how early the birth of Christ began to have such recognition is in doubt. Traces of it, however, seem to be found in the closing decade of the second century. From the fifth to the eighth century Christmas began to gather about itself festivals of various sorts. Many present day customs connected with the festival of the Nativity are easily traced to lands and times far removed from Bethlehem of Judea. The yuletide feast has its origin among the Norsemen with their superstitions and reverence for Odin and other gods. The Christmas tree idea comes from central Europe, we are told. Many usages of the Germans and Romans were adapted from heathenism to Christianity. In the Christmas festivals, as in some of the superstitions and handicaps in our religion, we find "paganism surviving in Christianity." The Church quite early realized this and sought to counteract the dangers by adding to the

celebration a liturgy and dramatic representations of the birth of Christ. Out of this attempt come our manger songs and Christmas carols.

The custom of decorating churches with holly and evergreens seems traceable to the Roman Saturnalia. It is said the visits of Santa Claus, bearing gifts, belong properly to December 6, day of Saint Nicholas.

There are so many "heathen" superstitions and practices mingling with our Christian conception of the birth of Christ, it is little wonder there are some earnest folks who think it should not have a place in the Christian calendar. Is it not possible, however, to strip these accumulations from the real idea of Christmas and make it the gladsome day of the year in the thought and spirit of him who came that there might be "peace on earth and good will to men"?

Paul Emerson Titsworth The announcement of the sudden death of Dr. Paul Emerson Titsworth, president of Alfred University, came with a terrible shock to multitudes of people. The loss is incalculable in the fields of education, religious leadership, and social and spiritual fellowship. Since his recent installment as president of Alfred University we had looked forward to the possible many years of service in a position for which his qualifications of mind, heart, and spirit so eminently fitted him. Friends and critics of Alfred, alike, were pleased to feel that the affairs of this splendid school were in safe and able hands. Hardly had the congratulations of his appointment ceased coming to the Board of Trustees when this heavy blow fell upon us.

A mighty man, who too unsparingly drove himself beyond endurance, has fallen. No more in our Conferences, conventions, and associations shall we hear his clear cut, comprehensive, sympathetic, dynamic messages.

An understanding friend has gone. His engaging smile we shall no more see except in blessed memory. His words of encouragement no more shall we hear, and his letters of appreciation no more will find their way to us in the mail. His simplicity of manner and sincerity of purpose and expression won and held friends for him everywhere he went. The influence of his love and fellowship will follow us, and should arouse in us all a deeper desire to stand loyally for truth and those other inspirations which made him what he was.

Light Ahead Dark, cold clouds lay upon Alfred like a pall. The form of a loved one, respected and honored head of the university, was laid to rest. Hearts were heavy and depressed by the loss of one in whom so much dependence had been placed. Subdued voices gave expression to grief and anxiety. It was so hard to be reconciled or to see any light on the path ahead. But faith in God, confidence in one another, and loyalty to ideals held by the lost leader were rewarded. Men upon whom the responsibility of guiding the destinies of Alfred University at once went into action. A temporary leader was chosen and a committee appointed to find a successor of President Titsworth. At the assembly, next morning, attended by a full student body, faculty, and friends, the action of the board of trustees was announced by Dr. Orra S. Rogers, president of the board. With request that applause be withheld until he was through, Doctor Rogers announced that Dean Nelson Norwood would be acting president and Professor I. A. Conroe acting dean. This, said Doctor Rogers, as far as Doctor Norwood is concerned is but temporary, but the board indulges the hope that the appointment may be permanent. The applause of students and faculty acclaimed the approval of the appointment and of the hope. All who know President Norwood will echo this approval in their hearts.

As announcement of the board's decision was made, the heavy clouds that had prevailed for so many hours over this fair valley broke away and the sun shone with cheering and warming rays upon campus and village and so continued throughout the day. Thus auspiciously is the interrupted task of one leader taken up to be carried forward by another.

Doctor Norwood, of all men known to us, is best qualified in every way to carry on the noble work so well begun by Doctor Titsworth. Such an impression had the late president made upon students, faculty, and residents, such a spirit had already been developed that we are sure the conviction is true which was expressed by a member of the board of trustees—"Doctor Titsworth has imparted an impetus that will be felt for years to come."

A few years ago a western philharmonic orchestra played without a leader. Open score and slim baton lay on the conductor's stand. With rare skill and feeling the musicians played

Beethoven's "Seventh Symphony" and the "Andante Cantabile," by Tchaikowsky. The body of their honored leader, Walter H. Rothwell, lay below, his casket banked with flowers. Though he was gone, the inspiration of his life and training remained. They could not fail.

This incident came to mind as the spirit of trustees, students, and friends was noted when the task laid down by one loved friend and leader was taken up by another. In a similar spirit the interests of Alfred University will be carried on, and the goals set for achievement by President Titsworth will be advanced by his able successor. "When we return from our Christmas vacation," said the new president in closing the assembly, "our motto will be, 'with full steam ahead.'"

New "Year Book" The 1933 *Seventh Day Baptist Year Book* is recently off the press and has been distributed. It is an especially attractive volume; this year, with its bright goldenrod colored cover. Material has been condensed and space conserved in accordance with Conference recommendation, resulting in some seventy-six fewer pages than in the book of 1932.

It is valuable for the information contained and as a reference book, but loses much of its value and influence because so few take the time and pains to read it. Reports should be studied, statistics noted, and points of interest evaluated. Pastors and other church officials should give it much careful attention. A good deacon of one of our smaller churches recently said this new *Year Book* made the fortieth consecutive number he was keeping. Such a testimony lends encouragement. Pastors can do no more valuable service for the cause at large than by calling attention, particularly and repeatedly, to items and facts contained in such a volume. A prayer meeting group or other special church group would do well to make a consistent study of the volume through a series of meetings with some definite and constructive plan in mind. Pastors, of course, are largely responsible for such interest and action. Interested pastors make for an interested church people.

Items of Interest Some figures received from Salem College are of interest. The total enrollment is 301, with 168 men and 133 women, from 12 states. Of these West Virginia, Pennsylvania, and New Jersey lead respective-

ly in numbers furnished. Denominationally, the Methodist Episcopal lead with 91, Seventh Day Baptists being third with 40. Of these 40 from our own homes, 12 are children of ministers representing 9 homes.

Chief of chaplains, J. E. Yates of Washington, D. C., is particularly anxious that the many co-operating pastors throughout the country know of his appreciation of the services they have rendered. A paragraph from a bulletin received, follows:

In attempting to meet the need for religious guidance and ministration for the CCC, chaplains have not labored alone. In this service to the youths in the forests great assistance has been given by our civilian brothers of the clergy of all faiths. The chaplains are few and widely separated and greatly need reinforcement from the outside. This reinforcement has come in loyal and enthusiastic measure. It would be a delight to address a personal note of thanks to each civilian pastor and religious worker who has given assistance, but the great number who have thus participated makes that undertaking impracticable. As the next best thing I am taking the liberty of expressing to them through this medium, on behalf of this office, the War Department, and the youths themselves, our hearty thanks for their interest and their effective efforts. We seek their continued help and prayerful sympathy.

A correspondent should not say that "two rejoicing candidates were buried with Christ in baptism." It is sufficient to say, "two persons were baptized." Those four words convey the idea exactly as well as the nine. "Grand," "sublime," "magnificent," and the like, are words that seldom appear in *The Watchman-Examiner* in any connection, for we are much averse to superlatives in describing commonplace occurrences. We are always glad to receive news from the churches, but we would like it in a readable form that corresponds with the general ideals of the paper. In general, write out your news and then rewrite it in half the number of words. Remember that the shorter the news story the more apt it is to be printed—and to be read. Be sure to write in double space, so that it can be edited in our office and set up by our printers.

These suggestions are valuable for correspondents of the SABBATH RECORDER to observe and take to heart.

THREE HUNDRED NEW SUBSCRIBERS

START THE NEW YEAR RIGHT WITH
A WORTHY GIFT

The Religious Press of America is fighting for its existence. Many worthy publications have been forced to suspend publication. We must not allow the RECORDER to do so. Our

immediate need is additional subscribers. The RECORDER has made a generous offer to those renewing their subscription. The Woman's Board is leading in a campaign to enlarge the number of subscribers. We must all do our part.

If all those whose subscriptions expire within the next four months will just renew their subscriptions, sending an additional dollar for a year's subscription for a friend, the goal—*three hundred new subscribers*—can be reached.

Send the RECORDER to a friend for a Christmas gift, or a New Year's present. Send your own renewal (at \$2.50) and then send the RECORDER to a friend for \$1.00.

"We Do Our Part."—Do it now.

—Religious Life Committee,

By the Chairman.

TWENTY-FIFTH ANNIVERSARY SESSION

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Since the organization of the Federal Council of the Churches of Christ in America, in Philadelphia in 1908, it has met in regular session every four years in one of our large American cities. Once in that time there has been held a special meeting of the council. That meeting was called in Washington in May, 1917, in order to consider the relation of the churches of America to the Great War which our country had just entered. I remember quite vividly some of the high points of that tense session, especially the sermon by Dr. John Henry Jowett. The Seventh Day Baptists who attended that meeting were Dean Arthur E. Main, Rev. Edwin Shaw, Mr. William C. Hubbard, and Rev. A. J. C. Bond.

The second special meeting of the council was held in Washington December 6 and 7, 1933, and was called again to give consideration to the question of the responsibility of the churches at a time of national crisis. Only one Seventh Day Baptist was present.

The council was in session Wednesday afternoon and Thursday morning and afternoon in the Washington Avenue Presbyterian Church. A special session was held in Constitution Hall Wednesday evening in celebration of the twenty-fifth anniversary of the organization of the council. The auditorium was packed with people who had come to hear

the President of the United States. His address was broadcast over three nation-wide radio networks, and doubtless was heard by many readers of the SABBATH RECORDER. Seated on the same platform with the speaker, one had an opportunity to see just how much of a cripple our President is. The gestures of his head were unusually emphatic, however, and there was no lack of vigor in the presentation of his message. There was evident sincerity both in his voice and in his manner.

A stirring address by the president of the Federal Council, Dr. Albert W. Beaven, preceded the speech of the president. The latter remained after his arrival through to the end of the session. The worship service was impressive, led by Dr. S. Parkes Cadman, with the assistance of the Westminster Choir of Princeton under the direction of Dr. John Finley Williamson.

Business found small place in this special meeting of the council; the time was given very largely to addresses by some of the ablest men of the country who directed our thinking in a most helpful way, and to discussion. The first address was by Rev. A. W. Palmer, president of the Chicago Theological Seminary, on "The Eternal God and the Present Hour." "The Significance of Christ for the World Today" was the subject discussed by Rev. Albert E. Day of Baltimore. Other speakers were, Bishop John L. Nuelsen of Zurich, Rev. Daniel A. Poling, Mr. Fred B. Smith, Mr. William Green, president of American Federation of Labor, and Hon. Henry A. Wallace, secretary of agriculture.

Mr. Wallace described what the government is trying to do in an effort to restore every American family to a living status. He frankly stated it as his conviction that the government will fail in this undertaking unless the spiritual forces of the country shall be marshalled and brought to bear effectively upon the problems waiting solution. He feels that throughout the country there is a groundswell due to spiritual forces seeking an outlet in regenerative action. In a very quiet yet forceful manner Secretary Wallace stirred the hearts as well as the minds of his hearers, and sounded a clear note of hope by his recognition of the opportunity now confronting the churches of America. The subject of Mr. Wallace's address was "Statesmanship and Religion," and he seemed to those who heard

him to embody both these important ingredients in his own life and to be endeavoring to make them operative in his work. His address has been published in "Information Service," and doubtless copies may be had by addressing the Federal Council, Department of Research and Education, 105 East 22d Street, New York. This written address is well worth reading, but it does not include the informal remarks made by the secretary as he leaned over the desk and talked heart to heart to the delegates who listened intently to every word so earnestly spoken.

In connection with the meeting of the council there was called a meeting of the moderators and presidents of the Protestant denominations. The present writer represented the president of the Seventh Day Baptist General Conference at that meeting which convened Wednesday morning, December 6, at nine o'clock in the Lincoln room of the New York Avenue Presbyterian Church. When each one present had introduced himself, the chairman of the meeting, President A. W. Beaven, president of the Federal Council, introduced the vice-president of the council, Doctor Mudge, who explained the purpose of the call for the meeting. A general discussion followed, in which many persons present gave their interpretation of the present situation with respect to the spiritual needs in our churches and in the country, and indicated some methods which the churches might employ in order to meet the needs which must be met by the spiritual forces of the country represented in the churches.

It was a serious discussion, and one felt that he was surrounded by men who felt the responsibility of the churches in this trying hour, to hearten the discouraged members, and to give them new hope and courage for the waiting task which only the Christian forces of America can accomplish.

The Seventh Day Baptist representative mentioned our program of friendly visiting, and the plan to undertake this year the task of trying especially to win back those who had left the church in the days of prosperity, and who may be reached now in the day of adversity. This last suggestion drew out the fact that many churches have suffered very greatly from what was called "back-door losses." The feeling was quite general that the church might prove more fruitful now than in the immediate past.

A statement was prepared which is to be signed by the moderators of the denominations and the president and vice-president of the Federal Council, and addressed to the churches of America.

AHVA J. C. BOND.

MISSIONS

THE WORK ADVANCES IN GERMANY

DEAR BROTHER BURDICK:

Your letter was forwarded to me, and many thanks for the information it contained. Since October 27 I am en route. In Erfurt, the old Luther City, we organized the seventh Seventh Day Baptist church with eighteen members, and some five more will unite soon. In Jena there are about a half dozen, also at Amstadt, who will be organized during my next visit. Here at Coburg we have three; this is already in Bavania, so I am in the heart of Germany. On the mount above the city there towers the fortress Coburg, where Luther during 1530 awaited the news from Augsburg. He went as far as he dared, being under the imperial ban, as well as the papal. A tree four hundred years old still marks the place where he listened to the songs of the birds, and the room where he lodged is also left in its original condition. I send you a photo of the room. Yesterday I saw in the castle below in a Luther exposition a striking picture in German and Dutch published at the first centennial, setting forth as a divine movement the pure religion of the Reformation against the perverted gospel of Rome. Two angels flank a seven armed candlestick, one of them quotes Revelations 18: 4; the other Revelations 14: 6-8.

The election is over and I do hope that the world begins to realize that a united German nation simply wants the same rights as any other nation. We rejoice that nearly half of the six millions unemployed are at work again and that order reigns once more, and no longer the terror of Bolshevism and Communism. The enthusiasm was indeed great and sincere.

With kindest regards and hoping that Dr. Corliiss F. Randolph will soon fully recover.

Sincerely your brother,

L. R. CONRADL

Coburg, Germany,
November 14, 1933.

REPORT OF PRINCIPAL T. M. CHANG

GRACE HIGH SCHOOL

Seventh Day Baptist Missionary Society,
Ashaway, R. I., U. S. A.

SECRETARY BURDICK:

Herewith I wish to submit to you a summary report of Grace High School for the academic year of 1932-33. The report follows:

Enrollment. The total enrollment for the first term was 133, with 39 in the primary, 82 in the junior, and 12 in the senior departments, while for the second term the total was 122 and was distributed as follows: primary 44, junior 65, and senior 14. Only about one fourth of the students were boarders in each term. As to the sources from which the students came, their age, and their religious affiliations, I would like to refer you to the charts that go with this report.

Faculty. There were 18 members on the faculty throughout the year including Dr. and Mrs. Davis, Mrs. West, and Miss Mabel West. But fully half of them were part time teachers. Two thirds of them were Christians. As most of them were here in the year before, I shall not go into detail about them in the present report.

Curriculum. Practically the same subjects were given to the different classes in each department as in the previous year, except the fact that there was no class in the second year of the senior department this year as a consequence of the temporary closing of that department in the spring of 1932 on account of local disturbances. So there were seven classes in all, from the fifth grade up to senior three, with the exception of senior two. Because of the small number of students registered in the senior department, elective courses in business training were discontinued this year.

Finance. Financially this is a bad year. With the cut in the annual allowance coming from your board and with the heavy taxes that we had to pay on the land and buildings, it has not been easy to make the ends meet. As a detailed report of the financial conditions will be given separately by our treasurer, Doctor Davis, I shall not go into it any further. But I do wish to take this opportunity to express our sincere appreciation for the continued financial support that the Mission Board has so generously given to the school in spite of the prevailing depressions the world over.

And in this connection I may also mention that our hearty thanks are due to President Crofoot, of Milton; for a generous gift of fifty dollars, local currency, to the school, which was received early in 1933.

Library. About 300 copies of new books have been added to the book shelves in the school library during the year. Of this number, about 40 per cent were a part of a comprehensive series known as the Universal Library which was given to the school by Mr. Waung, now a member of the board of directors of this school. So there are all together 2,570 volumes of books now in the library.

Registration. In regard to registering the school with the government, I wish to report that on account of the question of an endowment which we do not have, we had to stop taking any further steps ahead for some time. But lately I have been told that the government would consider what mission support we have been getting as an endowment, therefore I think it will not be long now before we can get this registration work entirely completed.

Remarks. The above is only a summary report of the work done during the passing year. Before concluding, however, I may also mention that at present we are building a work shop on the northwest corner of the school ground. It will be used entirely for manual training, which is to be a new subject in our curriculum next fall. I am glad that Doctor Davis is here to supervise the construction of the shop, and, further, has consented to be in personal charge of the manual training work next term. When the shop is constructed, of course, it will make our already too inadequate playground still smaller, but concerning this I am sorry to say that we cannot find any way out except by moving somewhere else as previously suggested.

Concluding, please let me thank you most heartily for your continued support, both material and spiritual, but especially the latter, for it is he alone who can direct and guide all human activities to ultimate success.

Respectfully submitted,

T. M. CHANG,

Shanghai, China,

Principal.

SPECIAL BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the afternoon of November 26, 1933, at the Pawcatuck church.

The members present were: Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Rev. H. R. Crandall, Allen C. Whitford, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Albert N. Rogers.

The corresponding secretary, who was to have attended the Southwestern Association as the delegate from the society, as well as other associations, reported that the association meeting there has been postponed for one year. As the result he decided he would not make the survey of the home field in the southwestern area.

The following votes were passed:

Resolved:

1. That we accept the resignation of Rev. Ellis R. Lewis as general missionary in the Southwestern Association, resignation to take effect January 31, 1934, it being expected that he continue as pastor of our church in Gentry, Ark., and do a certain amount of general missionary work.

2. That we appropriate \$275 to our church in Gentry, Ark., to aid it in supporting its pastor, it being understood that he (the pastor) give three months during the year to general mission work under the direction of this board.

3. That for this general mission work, Brother Lewis be paid at the rate of \$100 per month and traveling expenses, it being understood that his traveling expenses shall not exceed \$250 for three months' actual work on the field.

4. That \$550 be withdrawn from the item "Traveling Expenses" in the China budget, approved at last meeting, and that said sum be applied to sustaining small churches in the homeland.

The following budget for the home field was adopted for 1934:

| | |
|---|-----------|
| Jackson Center, Ohio | \$ 275.00 |
| Colorado field | 200.00 |
| Gentry, Ark. | 275.00 |
| Southwestern Association, general missionary work | 300.00 |
| Northwestern Association, to aid small churches | 1,300.00 |
| Western Association, to aid small churches | 600.00 |
| Hammond, La. | 275.00 |
| Syracuse, N. Y. | 120.00 |

HOSEA WHITFORD ROOD

Hosea W. Rood, eldest of nine children born to Charles P. and Marianne Thorngate Rood, was born in Persia, Cattaraugus County, N. Y., on May 30, 1845. In the autumn of the same year the family moved to Wisconsin, locating on Rock Prairie. Three years later they moved to Waushara County, near the town of Dakota, where a Seventh Day Baptist church was organized in time.

In the fall of 1861, when sixteen years of age, Mr. Rood enlisted in Company E of the twelfth Wisconsin infantry and was honorably discharged at the close of the war, together with his father and two brothers. He began teaching the next year in Waushara County. October 13, 1866, he was married to Elizabeth Munroe. To them were born four children, three now living: Louis, in Racine; Lillian, now Mrs. John Wheeler of Boulder, Colo.; and Grace, now Mrs. Norton Lowther of Milton. Mr. Rood's father's family removed to North Loup, Neb., in 1873 and 1874.

In 1876, Mr. Rood became principal of schools at Sun Prairie, Wis. Feeling the need of further education, he moved his family to Milton in 1877, and entered Milton College that fall. He taught several classes during the year and in the spring of 1878, was graduated from the college. Afterward he served as principal of schools at Pewaukee, Omro, Cadott, Washburn, Palmyra, and Shawano. After teaching from 1866 to 1900, a period of thirty-four years, Mr. Rood resigned his position at Shawano and accepted the position of assistant postmaster of the Senate at Madison.

During the year 1901, he was instrumental in having a bill introduced in the legislature, providing for a memorial hall in the capitol building, where war relics, books, and pictures might be collected and preserved to show what Wisconsin had done toward the preservation of the Federal Union. The bill was passed and shortly afterward Governor Robert La-Follette appointed Mr. Rood custodian of the memorial hall. A fine room was fitted up for his use, and during the following two years he got together a large collection of relics, books, and pictures. The hall had an average of eight hundred visitors a month.

February 27, 1904, the capitol was partially destroyed by fire and everything in the memorial hall was burned. Immediately Mr. Rood went about making a new collection, and in

| | |
|--|------------|
| Middle Island, W. Va. | 200.00 |
| Fouke, Ark. | 275.00 |
| Stonefort, Ill. | 275.00 |
| Salemville, Pa. | 200.00 |
| Ritchie, W. Va. | 200.00 |
| Los Angeles, Calif. | 300.00 |
| Evangelistic work | 160.00 |
| Foreign Missions Conference | 40.00 |
| Traveling expenses - Southwestern field \$250; Colorado field, \$100; secretary and evangelists, \$480 | 830.00 |
| | <hr/> |
| | \$5,825.00 |

Karl G. Stillman, treasurer, made a verbal report to the effect that settlement had been made with the Fidelity and Casualty of New York, bondsmen for S. H. Davis, executor of the Hannah Crandall estate, for the sum of \$2,575, including attorney's fees. Their claim against our society was on account of the Cerasoli mortgage for approximately \$5,000, consisting of the original amount of \$3,500 for the mortgage, plus interest from June 4, 1928, to date. This mortgage actually belonged to the Hannah Crandall estate and was erroneously turned over to the Missionary Society by S. H. Davis, executor. This settlement has increased the known shortage in Mr. Davis's account with the Missionary Society from \$22,298.33 to \$24,873.33.

The treasurer also reported that proceedings have been instituted in the probate courts of Westerly and Hopkinton, R. I., asking for accountings by the executor in the estates of Weeden Barber and Mary Grace Stillman, for both of which S. H. Davis was executor, and in both of which the Missionary Society has beneficial interests which have not been satisfied.

The treasurer also called attention to the fact that at the July meeting of the board he had been instructed to charge off as uncollectable the S. H. Davis shortage of \$22,298.33. Of this total, \$6,912.70 was the amount of shortage in the General Fund account which automatically increased the operating deficit from \$27,065.93 to a total operating and shortage deficit of \$33,978.63 as of July 31, 1933. It should be remembered at all times when considering the deficit of the society that \$6,912.70 was not due to operations of the society but to the S. H. Davis shortage.

Rev. Everett Harris, pastor of the First Hopkinton Church, offered the closing prayer.

The minutes were read and approved. The meeting adjourned at 4.15 p. m.

GEORGE B. UTTER, Recording Secretary.

time was established in a fine, new suite of rooms at the capitol. For twenty years he served as custodian.

In 1906, he was appointed department patriotic instructor of the G. A. R., a position which brought him into contact with thousands of school children. He spoke in hundreds of schools on "the meaning of the flag" and other patriotic subjects.

Mr. Rood served as adjutant of the Madison post for twenty years. Since 1916 to the time of his death he has served as state patriotic instructor.

In 1920, he became a member of the Board of Managers of the Wisconsin Veterans' Home at Waupaca, and for several years attended board meetings, which were held once a month. During this time he wrote an extensive report of the home for the state. Mr. Rood wrote many other books, most of them of a historical nature.

During all his busy, helpful life, Mr. Rood was a staunch Seventh Day Baptist. He took part in religious and church work in every community in which he lived. But everyone knew why he could not become a member of the churches in which he took an active part.

During the years in Madison, Mr. and Mrs. Rood were much associated with the numerous Seventh Day Baptist young men and women who, at various times, were in the city doing work in the university. A Sabbath school was maintained and social gatherings were held at various homes. The friendships thus made were much cherished in later life by both Mr. and Mrs. Rood.

For some years Mr. Rood served as associate editor of the *Helping Hand* and furnished contributions of an inspirational nature for the SABBATH RECORDER under the name of "Uncle Oliver."

In April, 1923, Mr. Rood met with an accident in which a leg was broken. The bones did not knit, and so in 1924 he resigned his place at the capitol, and he and Mrs. Rood moved to Milton to make their home. Here Mrs. Rood passed away on March 25, 1931. After her death, "Uncle Hosea," as he has been familiarly known by all, remained in his own home, receiving most devoted care from his daughter and family, Mr. and Mrs. Norton Lowther, from Mrs. Sylvia Lanphere, his nurse and housekeeper, and from Mrs. Edith Hutchins who served in a similar manner.

—Contributed.

WOMAN'S WORK

We do not ask to be great, our Father, but we do pray for vision and courage to extend our influence and service to uttermost limits. Especially do we entreat thee to make us real ministers to the welfare of our own beloved country. Amen.

THE WORLD

Great, wide, beautiful, beautiful world,
With the wonderful water round you curled,
With the wonderful grass upon your breast,
World, you are wonderfully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree:
It walks on the water and whirls the mills,
And talks to itself on the tops of the hills.

You friendly earth, how far do you go
With the wheat fields that nod and the rivers
that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great and I am so small,
I tremble to think of you, world, at all;
And yet when I said my prayers today,
A whisper within me seemed to say:
"You are more than the earth, though you are
such a dot;
You can l-o-v-e and t-h-i-n-k and the earth cannot."

—Mathew Browne.

A CALL TO PRAYER

FEBRUARY 16, 1934

DEAR CO-WORKER:

Please notice the call and prepare to observe the World's Day of Prayer—not only for all nations and peoples, but for our nation and denomination, that we may be united to the last man, woman, and child, in our efforts to bring about a better condition at home and stronger support for our dear ones in foreign lands.

The programs for the World's Day of Prayer, for our societies, may be had through our Woman's Board, at two cents each, or \$2 per hundred. God bless you all in your efforts this Christmas and New Year's season.

MRS. GEO. B. SHAW,
President Woman's Board.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday afternoon, December 10, 2 p. m., at the home of the president, Mrs. Geo. B. Shaw, with eleven members present.

Mrs. Eli F. Loofboro read Matthew 26: 47-52; Romans 12: 16-21; Galatians 5: 22-23. All joined in the Lord's Prayer.

The treasurer gave the following report, which was accepted:

| | |
|---|----------------|
| Frances E. Davis, | |
| In account with | |
| The Woman's Executive Board of the | |
| Seventh Day Baptist General Conference | |
| <i>Receipts</i> | |
| Balance, November 12, 1933 | \$62.10 |
| Harold R. Crandall, from Denominational | |
| Budget | 4.86 |
| Gaylord Brothers, refund on library | |
| supplies | 2.30 |
| | <u>\$69.26</u> |
| <i>Disbursements</i> | |
| Federation dues | \$10.00 |
| Federal tax | .12 |
| | <u>\$10.12</u> |
| Impounded in bank | \$24.56 |
| Available funds | 34.58 |
| | <u>59.14</u> |
| | <u>\$69.26</u> |

The library committee reported progress. It was voted that the chairman of the library committee be given an order on the treasurer for the amount of books and supplies received but bills not in.

Voted that the recording secretary be allowed \$1 for record supplies.

Correspondence was read from Mrs. Bessie T. Hubbard, Plainfield, N. J., and Miss Florence G. Tyler, New York City.

Voted that we recommend to the Federation of Woman's Boards of Foreign Missions, that Mrs. Bessie T. Hubbard be nominated to represent the Woman's Executive Board of the Seventh Day Baptist General Conference, on the committee on Woman's Work.

Voted that Mrs. Trainer represent our board at the Woman's Peace Conference on Cause and Cure of War, to be held in Washington January 16-19, 1934.

Voted that the board pay the delegate's registration fee of \$5 to this conference.

Adjourned to meet with Mrs. G. H. Trainer the second Sunday in January.

MRS. GEO. B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

MORE ABOUT THE CIRCULATING LIBRARY

The following books are now ready for distribution among the various societies and individuals:

"In a Shantung Garden," by Louise Jordan Miln
"Splendor of God," by Honore Wilsie Morrow
"Eastern Women," Ruth Woodsmall
"Today's Youth — Tomorrow's World," Stanley High
"Follow the Leader," Winifred Hurlbert
"The Leadership of Adult Study Groups," T. H. P. Sailer
"So This Is Missions," H. T. Stock
"Living Issues in China," Henry T. Hodgkin
"Roads to the City of God," Basil Matthews
"Rethinking Missions," A Layman's Inquiry
"Rethinking Missions Examined," Robert E. Speer
"Seven Thousand Emeralds," Chas. Lawback
"Going to Jerusalem," Margaret T. Applegarth
"From Jerusalem to Jerusalem," Helen Barrett Montgomery
Twelve copies of "The Seeker," a pageant drama

The board hopes these books will all be taken by the middle of January next.

[A brief review of some of these books will appear in the next number of the Recorder.]

FREELY YE HAVE RECEIVED, FREELY GIVE

BY NE PLUS

Christmas should be a happy day
To all upon the earth;
Happy because it marks the fact
Of our Lord and Savior's birth.

It matters not that month and day
And hour we do not know;
The wondrous fact is that God's Son
Was born on earth below.

He came to pay the penalty
For man's inherent sin,
To bless and save the human race
And bring God's kingdom in.

The world is full of suffering—
God says for us to share
Our blessings with our fellow men,
And help them, here and there.

Christmas will be a happy day
If each one does his part;
Happy because God's saving love
Abounds in each one's heart.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

A Sabbath in the Western Association afforded the corresponding secretary the opportunity to meet with the Nile and Richburg churches. It was a pleasure again to be in the interesting family of Pastor Emmett H. Bottoms and to talk over church and denominational problems with him and his people. It was good to find the high esteem in which he is held by his church members. The two churches unite in support of the pastor, and morning services are held in each, at nine-thirty at Richburg and eleven-thirty at Nile. A good state highway connects the two villages which are seven miles apart.

During a part of his seminary days the secretary was student pastor at Richburg. It was a real privilege to meet the good friends gathered there and to observe the stand-bys and loyal workers of the church who were young people of the earlier day—the most of whom it had been his privilege to baptize and to teach in the Sabbath school. A fine group was in attendance and gave earnest attention to the message. New faces also were seen—of people who drive many miles, some as much as twenty or more.

A similar group met at Nile. One of the most encouraging features observed on the field is the prayer and Bible study meeting on Sabbath evening. This meeting is held alternately with the two churches. This night it was at Nile, and in spite of a heavy rain and icy roads two families came from Richburg.

After the opening worship period conducted by a high school boy, the young people withdrew to another room and held their Endeavor meeting. The older group was led in a helpful Bible reading on the Holy Spirit by Mrs. Jesse Burdick of Richburg. It was an interesting and helpful meeting and speaks for itself for pastor and people. We understand that under fair road conditions these meetings are attended by people living twenty to twenty-five miles distant.

At both places the writer not only preached but presented some of the problems and encouragements of the denominational program.

IN PENNSYLVANIA

Pennsylvania is a big state, but we have to do with only a small portion of it—principally Morrison's Cove, a somewhat platter-shaped

valley in the midst of the Alleghenies, some thirty miles long by seven or eight miles wide. At the southeastern end of this beautiful and fertile basin lies the village of Salemville, where we have a small but vigorous Seventh Day Baptist Church. Its healthy condition is due in no small measure to the able, consecrated leadership of its pastor, Rev. Wm. L. Davis. Brother Davis is in the midst of his tenth year of service in this place. After a history of forty-eight years the church still carries on, with a membership of seventy-six, with cheerfulness and an abiding faith in the goodness of God and the love and power of Christ.

For ten days the pastor conducted a series of meetings, with the secretary as evangelist. A well trained choir attested the value of Pastor Davis' leadership in this direction and gave fine support in the meetings. One of the finest things about the revival effort was the interest taken and support given by members of the German Seventh Day Baptist Church at Salemville. Some of these good folks never missed a meeting of the series, and in a Thanksgiving service and a special Sabbath promotion service the entire sister church was present as a body. This was cheering and inspiring.

While not all the objectives of pastor and people were reached, all felt that much had been achieved and the church revived. There will be a few accessions to membership, it is believed.

Not only did the church send an offering to the Tract Society in appreciation of the work of its secretary, but its people sent him home with his car full of fruit and vegetables from their prolific orchards and gardens.

DENOMINATIONAL BUDGET—A CORRECTION

In the statement for November, the \$108.50 credited to Shiloh Sabbath school should have been credited to the Ladies' Benevolent Society.

HAROLD R. CRANDALL,
Treasurer.

Westerly, R. I.,
December 12, 1933.

The person who attempts to enjoy the boon of liberty without self-control is like a fish that swallows the bait, hook, and sinker—he gets caught.—*Liberty*.

YOUNG PEOPLE'S WORK

IT IS TO THINK

Christ was born. Christ lived.
Christ ever brought happiness into the lives of others.
Christmas is here.
Christ—be born again in our hearts.
Christ—live again through us.
Christ—help us to bring true happiness to others now and through the coming year.

I WILL BE CHRISTIAN — IN MY CHURCH

Given as the second of four talks at the Young People's Fellowship Breakfast, General Conference, Milton, Wis.

BY ELIZABETH VAN HORN

I have six questions here. As I ask them, and briefly explain each, will you score yourself, thoughtfully and honestly?

Do I pull against or with the church? The church is a family of families. It has its foundation in the past and it builds for the future. To stand afar off—to scoff when the duties and pleasures of membership are offered—to remain aloof in self-sufficiency and independence, this is to cut myself off from the most priceless of heritages. "Christ also loved the church, and gave himself for it." There can be no church without the personal love and loyalty of its members.

Am I educating myself to support and aid the church in its teaching work? For two weeks this summer I studied in a school of religious education—lectures, assignments, discussions, quizzes, and finally the awarding of two units of credit. Others of you have done this, individually or in groups. Why? Because you recognize the importance of preparing yourselves to carry out the program of the church, its task of teaching and developing Christian personality. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Am I rendering all the services I can to my church—whether humble tasks or larger responsibilities? "We learn to do by doing, and we have not learned until we have put into practice that which we have been told." So we develop means of expression—the "project principle." May I illustrate: a certain group of senior young people chose to study the field of recreation for one quarter. After a series of discussions based on the Bible and

other source material, they came to the conclusion that their town lacked recreational facilities. "What are we going to do about it?" they asked. "Just talk and forget?" Indeed not. Plans were immediately started for the procuring of ground and the building of a tennis court. Week day duties, trivial or more important, are open to all who wish to serve the local church: the distribution of flowers after church, collections of books and magazines for the sick, choir activities, and a dozen others you may be thinking of. "Be ye doers of the word and not hearers only." Christ's way in the church is to serve continually.

How much time, money, talents am I giving to the church? "Stewardship," or better, "the Christian's use of money," is a vital problem, especially at the present. The giving of money has always been one test of a Christian's devotion. Furthermore, we young people need the educational and religious values which come from personal giving and group endeavor. Dr. Harry T. Stock says, "We need to develop a Christian philosophy of life which puts getting, giving, saving, spending in their proper perspective." Modern life is moved by impulse, and not by loyalty to reasoned convictions. My time, my money, my talents—"Give and it shall be given unto you, good measure, pressed down, shaken together, running over, for with what measure ye mete, it shall be measured again to you."

Is my young people's organization helping to carry out the missionary program of the church? How? The local church is only a very small portion of God's kingdom. World service, world friendship, missions are broadly significant terms. In fact, they are so general, so "far away" sounding! We seem hopelessly lost with our limited abilities. Emphasis is now being laid on the concentration of thought and activity on a specific interest. We must know *whom* we want to help and understand *what* help is needed; we must have *contact* with the missionary workers of the field and center upon the opportunities there. Yet never once can we lose sight of its relation to the whole range of human need. In our young people's groups we may conduct studies on "the sanctions for missionary enterprise," "the needs of the world today," "the program of modern missions," "the obligations of the local church," using specific courses in missionary textbooks now available.

Am I narrow, and ultra-denominational in my relationships or do I work happily with young people of other creeds? No single church can have an efficient, wide outreach by itself. Interdenominational co-operation in planning, administering, and conducting the work of mission fields is all important. The likenesses of Christians rather than their differences we must determine to see. Today as never before there is a blending of beliefs and doctrines, which after all are so small among greater principles of Christian living. Jesus' command, "Go ye into all the world," has a new appeal to us today; the response in our hearts is the same as of old, but our method of carrying it out must change to meet new world situations. *Are we prepared?*

These are the questions. Expressed in one, I ask myself, "Is my Christianity active in my church relations, or do I 'just belong'?" There is that in the old song, "Faith of Our Fathers," that thrills us as often as we sing it, but how well do we keep the promise we make as we sing—

"Faith of our fathers, Holy Faith—
We will be true to thee 'til death."

NOTICE THIS

SEVENTH DAY BAPTIST YOUTH TRACT SURVEY
JANUARY, FEBRUARY, MARCH, 1934

Read the "Newsbits." Watch next RECORDER for further detail.

January—General tracts - read three or four.

February-March—Intensive study. Reports to be made for the use of the Tract Society in revision and reprinting of tracts.

HE THAT GIVETH TO THE POOR LEND- ETH TO THE LORD

BY NE PLUS

Christmas—what does it mean to you?

Dinner, and gifts, and a happy day?
Joy and pleasure with loved ones near,
Visits with friends from far away?

Many are homeless, friendless, and sad,
Sick at heart and burdened with care,
Lacking in food and comforts of life,
Poorly clothed in the winter air.

God who looks down from his infinite place
Sees the great contrast 'tween rich and poor;
If he has blessed you above the rest,
Yours is the duty to share the more.

Sharing your little with those who have less
Adds to your treasure in heaven above;
God pays the interest on the debt
To those whose lending is prompted by love.

ADDITIONS TO THE WELTON CHURCH

BY PROFESSOR D. N. INGLIS

Recently an invitation was extended by the Welton, Iowa, Church to former pastor, Claude L. Hill, to come to Welton for a visit and get acquainted with some people, new to Seventh Day Baptists, who were looking for a church home. Pastor Hill thought that it would be well for the president of Conference to accompany him. Then as there would be still room in the auto, Professor D. N. Inglis and Orville Hurley, formerly a resident of Welton, were invited to ride along. So this quartet made a visit to the Welton Church Sabbath and Sunday, November 18 and 19.

At the Sabbath morning service President J. W. Crofoot preached a stirring thanksgiving sermon. At this meeting notice was given that, at a meeting in the afternoon, opportunity would be given, for those who wished to do so, to make statements of faith and application for membership into the church. At this meeting five people made statements and were received into membership of the church. Among these was a lad of thirteen who requested baptism as a first step toward membership. As the baptistry in the basement of the church was filled with water, Pastor Hill performed the ceremony of baptism.

These new members live in or near what are known as the "tri-cities," Moline and Rock Island, Ill., and Davenport, Ia., and they have been keeping the Sabbath for some fifteen years. Two of the group, Brother and Sister Sturgis, have been active in evangelistic work.

They made the acquaintance of Dr. Herbert C. Van Horn when he was in Welton last September, and received from him a copy of our tract on the differences between Seventh Day Adventists and Seventh Day Baptists. This seems to have been the determining factor in their decision to ask for membership in the Welton Church, a step they had been considering for some time. Mr. Sturgis was ordained to the ministry in the church known as the Assemblies of God. They have had no membership with an organized church since their dismissal by the Assemblies of God, when they became Sabbath keepers. Brother Sturgis is a traveling salesman and a "Gideon." Like the old cobbler whose business was serving the Lord, but cobbled shoes for a living, Brother Sturgis is a preacher and travels for a living. He hopes to spend his entire time soon in religious work. It was their son, Paul

David, who was baptized by Pastor Hill, who had been named temporary pastor and moderator by the church. After the baptismal service the hand of fellowship was given by Pastor Hill to the new members. Then by vote of the church both Mr. and Mrs. Sturgis were licensed to preach the gospel.

Sunday morning Pastor Hill preached to a large audience and at the close of the service again gave opportunity for offerings for membership. A Mrs. Fuller of the "tri-cities" offered herself for membership and was received. She and the two other ladies who were received into the church had been baptized some time ago by Mr. Sturgis.

The Welton Church will be remembered as one of the large churches of the denomination in the 80's and 90's. Removals have cut the membership to such an extent that it has been difficult to maintain Sabbath services. You may well imagine the encouragement that will be given to the Welton Church to carry on.

CHILDREN'S PAGE

A SONG STUDY

EPHESIANS 5: 19, 20

"We've a Story to Tell to the Nations"

(Consecration meeting)

Junior Christian Endeavor Topic for Sabbath
Day, January 6, 1934

One day a missionary was telling a group of juniors about her work among the Indians, and in the course of her address she happened to mention the difficulties they had at the mission house in baking bread in their old cook stove. The missionary did not know it, but the juniors who heard her resolved to get busy at once and buy and send to that mission a first class cook stove. They began immediately to collect and save money for this purpose. In a short time the stove was bought and sent to the mission. I am sure that our missionaries could tell us of a great many ways in which we might help to make their work easier.

TELLING "THE STORY" IN JAPAN

ACTS 4: 12, 13

Junior Christian Endeavor Topic for Sabbath
Day, January 15, 1934

In Japan boys always go to school, but the girls of the poor families must go to work in the factories when they are only about eleven

years old. They work from six in the morning to seven at night, with not even a half hour at noontime to eat lunch. They get so tired that they can hardly keep their eyes open. If they did go to sleep their hair or their dresses might get caught in the machinery. Three-fourths of these working children live in company dormitories. For her bed each girl has a mat three feet by six feet in a room shared by many girls. There are hundreds of thousands of these girl laborers under fourteen years of age in Japan. Both Japanese boys and girls are bewildered at the many gods their parents worship, but some of them have heard of the great true God and have a real desire to find him. The boys and girls of our country should have as real a desire to share the one true God with them, whose gods are so different from our loving heavenly Father.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My sister and I have just come home from Sabbath school and as it is starting to rain we have to play in the house. Mama suggested writing letters, so I am going to send mine to the RECORDER.

We all had a nice trip this summer to the White Mountains, in New Hampshire, and visiting my aunts and uncles in Rochester, N. H. We were away five days and we saw some beautiful scenery. I thought "The Old Man of the Mountains," Lake Winnepesaukee, and Echo Lake were lovely. We took several pictures of all the interesting places.

My letter will be too long if I write much more and I want to leave room for some more of the children's letters. I am eight years old and in the fifth grade this year.

Your friend,

LILLIAN J. SPENCER.

Rockville, R. I.,

December 2, 1933.

DEAR LILLIAN:

I was indeed pleased to hear from you once more. It has been some time since you have written before. My, but I'm glad that you made such good use of a rainy day. I think your mother's suggestions are pretty good, and I thank you both.

You must have had a lovely trip this summer among the mountains. It was especially nice that you could visit with relatives in the

meantime. It is very worth while for relatives to keep in touch with one another for they are often widely separated.

Of course you, like everybody else, are looking forward to the Christmas season. "The love time," one of my little friends calls it—a time when, in memory of the Lord Jesus, we can freely give of our love and our gifts, not only to our loved ones but to those who are in need. I wish to you and to all RECORDER boys and girls a Merry Christmas and a Happy New Year.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written to the Children's Page before. I have started several times but never succeeded in finishing.

I am in the eighth grade this year. My teacher's name is Mrs. Mertice Miller. I have to work pretty hard in school.

We have four pets: a dog named "Spot," a kitty named "Betty Jean," and two ducks.

We have never subscribed for the RECORDER but someone has been kind enough to send it to us, which we surely appreciate.

We are going to have a Christmas program. One of the plays is about "The First Christmas."

We have to go to the mountains on account of daddy's health, and we don't know whether we will be close to any other Sabbath keepers or not. The SABBATH RECORDER will seem like a companion to us.

We lost our baby sister in October. Editor Van Horn will remember the baby that was so sick, when he was at Little Prairie. He stayed with us while he was down.

My letter is getting pretty long, so I must close. I may write again when I get to my new home in the mountains. I will close, hoping for a Merry Christmas and a Happy New Year.

Your friend,
Nady, Ark.,
December 5, 1933.
MARIE MITCHELL.

DEAR MARIE:

I am so glad you have started to write for the RECORDER and I am sure the other RECORDER children will join with me in giving you a very hearty welcome to our ever growing band. It was good for you to write us such a nice long letter. We'll be eagerly

awaiting your letter from your new home in the mountains.

You have a fine quartet of pets. Speaking of ducks, when we were coming home from Independence yesterday, we almost ran over the largest flock of ducks I ever saw. And just before that we had to turn out for a pretty good sized flock of turkeys. I rather think that farmer will be quite busy before and after Christmas, don't you?

I am sorry to hear that your daddy is not well, but hope and pray that he will soon be restored to health in the bracing mountain air. And I wish to express my sincere sympathy to you and all the family in the death of the dear little baby sister. Not to her, for we are sure she is happy in the arms of the dear Jesus.

May you, too, have a Merry Christmas and Happy New Year.

Sincerely your friend,
MIZPAH S. GREENE.

Andover, N. Y.

RUTH

Ruth lived in the days of the Judges, but her life was very different from that of Deborah. Ruth was a Moabite girl whose love for her mother-in-law, Naomi, led her to love Naomi's God, and made her willing to leave her own country and go to Bethlehem with Naomi that she might take care of her.

Since Naomi had no farm and no money, Ruth asked Naomi to let her go into the harvest field and follow the reapers. She went, and worked steadily under the glowing sun. While there she won the love of Boaz, a near kinsman to Naomi. Ruth chose him for a husband, but Boaz felt that he could not claim her until a kinsman nearer than himself refused to do so. But when a near kinsman refused to buy the land Ruth's first husband had sold and take Ruth as his wife, the matter was settled.

So Ruth and Boaz were married. Their son, Obed, became the grandfather of David. Jesus himself was born "in David's line."

ALPHA CRUMB.
Brookfield, N. Y.

When the king and the priest connive together, the people need to fast and pray for deliverance from the religio-political concoction.—Liberty

SIXTIETH ANNIVERSARY OF NORTH LOUP CHURCH

On March 23, 1873, a heroic and determined group of people met in a dugout on the banks of Mira Creek, and organized a church—the first Seventh Day Baptist Church in the beautiful Loup Valley of Nebraska.

Through many trials, pain, and discouragements, these people and their children's children have stood firm. And so on Sabbath day, August 19, 1933, the sixtieth birthday of the North Loup Church was properly celebrated.

The celebration began Friday night with a presentation of the pageant, "The Prairie," written by Mrs. E. J. Babcock. This showed the prairie untamed, the coming of the settlers, and the aids called by the prairie to keep his lands to himself. The parts of the Indians, snow spirits, grasshoppers, and fire were played by small children who had been well drilled by members of the church. The settlers stayed on, and at last the prairie, vanquished, called for a vision of the future, saw the church, the school, plenty and comfort with growing forests and fields.

On Sabbath morning the regular order of service was carried out. The church was decorated with flowers, and on the back wall was an immense crayon drawing, the work of George Clement, son of the late Guy Clement, and the grandson of Mrs. Mary Clement. The picture showed a covered wagon on the endless plains, and told much more than words. It was called "The Promise of the Plains." The choir, conducted by Mrs. Esther Davis Babcock, daughter of old settlers, sang without an instrument.

The services followed as closely as possible the first service, sixty years ago. The history was full of important detail and the sermon inspiring. Rev. L. O. Greene, who preached it, is the son of Mrs. Emma Brace Greene, who was present at the first service. She with two others, Mrs. Mary Rood Davis, and Mrs. Myra Babcock Gowen, also present at the first meeting, were given seats of honor on the platform.

In lieu of a pulpit was an old rocking chair, built by George Rood. The first service was conducted back of a rocking chair, and while the first old chair is gone, this one was an excellent substitute. Besides the sermon, "An Enduring House," by Rev. L. O. Greene,

the "History of North Loup Church" was given by Mrs. E. J. Babcock. Following the closing hymn, "Shall We Gather at the River?" a period of silence was observed in memory of "those who have gathered at the river."

In the afternoon, under the leadership of the chairman of the anniversary committee, W. T. Hutchins, a program of interesting talks, reminiscences, and greetings from early settlers was held. Pastor Warren read letters from our former pastors and their wives, and also conducted a service honoring the "hidden workers," who had been instrumental in sending out into the world the host of people, in the great work of now. Mrs. Myra Crandall Hutchins gave a talk of remembrance of her father's early pastorate here.

In the evening was a beautiful vesper service conducted by the Rev. L. O. Greene family. This was followed by a social good time with Mrs. Myra Gowen, Mr. Roy Lewis, and Mrs. Myra Hutchins in charge.

The whole program was well arranged and showed in a small way the great thankfulness and reverence we have to our All-wise Father, who has led us so long on the way.

The committee who worked out the plans so well was made up of W. T. Hutchins, chairman; Mary Rood Davis; Mr. and Mrs. A. H. Babcock; and Rev. H. S. Warren.

MRS. MYRA BARBER.

CONDITIONS IN THE APPALACHIAN REGION

Editor, Sabbath Recorder:

You recall our fine visit at Daytona Beach. I've traveled far since that and given more than one hundred lectures in eight states. One locality visited I think you would like to hear about, that is Buchanan County, Virginia. The largest town is Grundy, the county seat, of about seven hundred inhabitants. I gave a lecture there before an audience at Mountain Mission School of some one hundred fifty pupils of all ages, and some citizens of the town and the nearby hollows. The steep hills of Buchanan were cut over some fifteen to twenty-five years ago, but young timber is coming on where fires have not done too much damage.

People live in all the hollows, which are for the most part narrow valleys with steep mountain slopes. The chief occupation of these

people is raising corn on these steep hills and making moonshine liquor that is sold locally or transported to far places. Some stills are up-to-date and will turn out one hundred fifty gallons of liquor in twenty-four hours. This sells locally at the stills for forty cents a half gallon. The family running the still in each hollow is very proud of its ability and carries on the work from one generation to another. The other residents of the hollow bring their corn to the one still. All turn out and help to guard the hollow in case a revenue officer approaches and threatens a raid.

The principal of the school gave me most of the information about the countryside. He has photographed the stills and mixed freely with the natives who, for the most part, live in abject poverty. The families are usually large, with ten or twelve or more children. Up one hollow near the school the families live in two-room houses, the family in one room and the pigs, chickens, and a cow in the other room. Some whole families have died of tuberculosis, and hook worm is prevalent. There are four doctors in the county, all living in Grundy, so the people over the county get little medical attention.

Illiteracy of the county is twenty-one per cent, and not so long ago was thirty-nine per cent. The mission schools and a public school in Grundy are changing this situation. Most of the people of the hills and hollows have no religion and no religious opportunities, and superstition plays a big part in their everyday lives. There are upwards of three million people living in similar conditions in the Southern Appalachian regions of Virginia, West Virginia, Kentucky, Tennessee, North Carolina, Alabama, and Georgia. Good, hard surface roads that are putting them in touch with the outside, and mission schools are beginning to change the situation here and there, but the process is slow.

I saw an eighteen-year old girl at Ferrum, Va., mission school who never saw a train till last year, and only this year was she in a town as big as Roanoke, Va. A visit there excited her so much she was unable to study or even sleep for a day or so. She is the oldest of twelve children, and plows corn and does other rough work when she goes back to the home place in summer. She is a hard worker, a good student, and a fine appearing girl. Her case can be duplicated many times where schools have been started. Missionary work in

foreign lands is essential, but I'm wondering if some effort in these lands of the Southern Appalachian Mountains would not be worth while. The manufacture of this moonshine liquor has not just been started since prohibition came in, but has been going on for hundreds of years.

The land occupied by these people is not farming land and is suited only to timber production. After two or three years of cultivation of these steep slopes the top soil is washed away, filling up reservoirs and streams below, increasing the flood menace. The wasted, abandoned land after a time comes back to timber, if fires are kept out and erosion of soil has not progressed too far. The people should be moved out to places where they can make decent livings. When the lands have come back to timber it can be harvested in a conservative way and will give employment to people again, probably as many as are now living in destitute conditions on these much abused hills.

The hills are beautiful, in spring with budding and flowering trees and shrubs of varied colors; in summer with different shades of green; and in fall with the wonderful reds, yellows, browns, etc. Though the trees are not of commercial size, they still serve the purpose of watershed protection, game conservation, and recreation, and are beautiful to behold. The only hope is for these lands to be taken over by the Government and states into public forests. A start has been made along this line. With the present reforestation program in full effect, rapid progress should be made in rehabilitating these waste lands. But the rehabilitation of the citizens is the most important feature of the whole enterprise.

Very sincerely yours,

H. N. WHEELER.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts towards the truth and all the Christian influence of "Scott's Commentary" may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—*King's Business*.

OUR PULPIT NO ROOM FOR JESUS

CHRISTMAS SERMON

BY REV. HERBERT L. COTTRELL

Scripture lesson—Luke 2: 1-7.

Text—Luke 2: 7b—"Because there was no room for them in the inn."

From their northern home in Nazareth, Joseph, the village carpenter, had made his way along the wintry road with Mary, his espoused wife, to Bethlehem, to enroll their names as members of the House of David, in a census which had been ordered for the purpose of taxation by the emperor, Augustus. The enrollment had drawn so many strangers to that little town that "there was no room for them in the inn." So in the rude limestone cave attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly wintry night—in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity—Christ was born.

"No room for him in the inn!" But it was not because of any attempt on the part of the people of Bethlehem to bring Christ into ridicule and contempt that there was no place for him in the inn. For little did the simple peasants know that there was to be born on that memorable morning to a humble and unknown maiden, a Son, who was to be the Messiah, the Savior of the world. We can attach no blame to the people of Bethlehem because Christ was born in a stable. Christ's humble parentage, the lowly manger, the cold and inhospitable earthly surroundings into which he was ushered, were the expression of the all-wise providence of God, whose divine purpose it was to bring Christ down into the very midst of the common people, and make him a Savior, not of any particular class, as the rich or the wise or the powerful of earth, but a Savior of the whole world. But think of the thoughtlessness and neglect, the dire responsibility that must be laid at the door of many people today who, in view of their knowledge of Christ and his sacrificial life and death on the cross for them, in view of his loving invitation to them to give him their hearts, will resolutely say, "There is no room in my heart for Jesus Christ."

I am thinking of that beautiful, yet sad and solemn picture of "Christ Knocking at the Door." You have seen the picture. The door is shut tight. We can imagine that the hinges are rusted and not able to be moved. The path to that door has become overgrown with obnoxious weeds and briars. Everything suggests nothing but a cold welcome to the stranger. There is a Stranger, standing with bowed head and aching heart before that closed door, knocking for entrance. But he cannot enter in for the knob is on the inside and no one will open to him. That Stranger is Christ. What a realistic picture this is of the sad relation existing between many a human soul today and the living, loving, patient, forgiving and long-suffering Christ! No room for Christ! Oh, if all would follow the loving invitation of the song:

"Open now to him your heart,
If you wait he will depart;
Let him in, he is your Friend,
He your soul will sure defend;
He will keep you to the end,
Let the Savior in."

But when self sits upon the throne of our lives, there is no room for Jesus in our thoughts. Do we ever stop to consider how little we think about Jesus during the week, in proportion to other interests? Throughout the day, so much of our thinking is upon our own amusements, plans, and ambitions. How many unpleasant spiritual jobs are hanging over from day to day? And while we keep putting off the little disagreeable tasks, souls may be hungering for fellowship, God's work may be languishing, and our souls are being eaten out by worldliness. We crowd Jesus out of our thoughts. Many a man under deep conviction of sin has tried to drive Jesus out of his thoughts by becoming all absorbed in worldly pleasures or the pursuit of wealth, until even the tick of the clock, the song of the birds, or the innocent laughter of children will ring out to him the impending doom of sin which is awaiting him. Have you given sufficient room in your thoughts for Jesus?

No room in your deeds for Jesus! How many deeds that we do in a day can be definitely labeled, "Christian"? On Christmas morning, the Christian endeavorers go along the streets singing Christmas carols to the old people, the sick and shut-ins. They pause at each home only long enough to sing a few verses and leave a "Merry Christmas" and "A Happy New Year," but before they can

get away there comes from the doorway a "Thank you," "That sounds good," or "Come in," expressions that tell of the joy that had been brought to their hearts. How glorious it would be would we resolve that no day's descending sun should sink beneath the western horizon before some other lives had been made sweeter and better by the perfume of our Christian deeds.

No room for Jesus in our financial expenditures! Money for farms and business, for automobiles and pleasures, but no money for Christ! It is a heartless and thoughtless contradiction to sing "All to Jesus, I surrender," and then think that it isn't necessary to give him a definite proportion of our income. Mr. Colgate was not satisfied until he was giving to the Lord one half of his income. Thousands upon thousands of Christians are giving joyfully to God a tenth of their incomes because they feel that it does not belong to them. And as the phalanxes of consecrated Christians increase, the kingdom of God on earth will become more completely realized.

Caroline, queen of George II, lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the private minister, Sir Robert Walpole, what it would cost to shut it up, and make it a royal garden.

"Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as you can guess." "Why, madam, I believe the whole will cost but three crowns," replied the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Scotland, and Ireland, answered, "Then I will think no more about it." The awful cost of covetousness is, very often, not only human life, earthly honor and position, but also eternal life and heavenly crowns.

"It is well to be prudent
And thrifty—who wouldn't,
And quite self-supporting, 'tis true;
But in getting your money,
(Now this may sound funny),
Oh, don't let your money get you!"

No room for Jesus in your time. Time for everything else but so little time for Jesus.

"Yes—time for the dailies and magazines too;
And time for the novels—you read them all
through.

How about the Bible—the book so sublime?
For study in that you cannot find the time.

"For 'the trips' you have time again and again,
And time to converse on the streets among men.
I ask you in earnest, oh, how can it be;
No time for the Savior who once died for thee?"

"Yes—time for the movies and time for the show;
For games of all kinds you have time and must
go.

For devotional hours, no time, neither room;
No time at the beautiful fireside home.

"You have time for fashions, for gossip and fun;
After vanity shows you eagerly run.
But to heed his command or to walk in his steps;
No time—oh, no time but a minute perhaps.

"Yes—time for the party and time for the play,
And often on them up till midnight you stay.
For the quiet wonderful 'sweet hour of prayer'
Alas, you have no time whatever to spare.

"No time for repentance, no time for your soul,
No time to look up to your heavenly goal,
No time to arrange for the home over there;
How sad that you cannot find time to prepare."

Friends, have we room for Jesus in our
hearts and lives at this Christmas time?

"Just now your doubtings give o'er;
Just now, reject him no more;
Just now throw open the door;
Let Jesus come into your heart."

May we all truly keep Christmas by throwing
our heart's door widely open and giving
to the Christ Child a joyous welcome into
every room.

Bridgeton, N. J.

DENOMINATIONAL "HOOK-UP"

MARLBORO, N. J.

Sabbath day, November 4, was a red letter day for the Marlboro Church, for it was Harvest Home Day. In the morning service, Rev. G. H. F. Randolph of Federalsburg, Md., a former pastor and a man dearly beloved by all of the Marlboro people, preached a very appropriate harvest sermon. The choir sang some special harvest songs. The church was beautifully decorated with flowers and the products of the farm. It was a service that helped us all to lift up our hearts in thanksgiving to our heavenly Father. There were 129 present. After the service, a bountiful dinner was served in the church basement to some 175 people. A time of good fellowship was enjoyed by friends both near and far and the "tie that binds" was strengthened.

At two-thirty in the afternoon the people were called together again for another service. Very interesting letters were read from three former pastors of the church: Rev. J. H. Hurley, Rev. R. J. Severance, and Mrs. Minnie G. Churchward. Rev. Jos. C. Bowen was a pastor of the church from 1887-1895. His nephew, J. Hartley Bowen, spoke very appropriately in memory of his uncle. Other relatives of Rev. J. C. Bowen were present. Rev. G. H. F. Randolph gave reminiscences of Marlboro. A beautiful harvest poem by Edgar A. Guest was read by Mrs. Jennie Geisinger. The last part of the program was a special service entitled, "The Gateway to Tomorrow," in which all of the different departments of the Sabbath school took part.

On Thursday evening, November 9, the Marlboro people gave the pastor and his wife a surprise, in honor of the completion of six years of service, a surprise cleverly arranged.

Refreshments were served and then Deacon Will Lawrence took charge. Mrs. Lawrence read a humorous poem describing the arrival of the Cottrells with their loaded car, at their home, where they were entertained on their arrival. Rev. Leon Maltby made a brief address, another poem was read by Mrs. Luther S. Davis, and then the pastor expressed the appreciation of himself and family for the kindness and thoughtfulness of the people.

When the guests went home, they left many material tokens of their friendship and good will in the form of vegetables, fruit, and groceries. A sheet for the pastor's diary was also left on which were nearly eighty signatures of those who were present. The pastor and his wife really enjoy such surprises, but more than anything else, they appreciate these evidences of friendship and good will in the hearts of the people.

The pastor and his wife enjoyed the privilege of being supervisors of the girls' camp at Camp Lewis, near Ashaway, R. I., this last summer from August 2 to 17. It proved a very pleasant and healthful vacation for them.

A few weeks after they returned home, on the Sabbath of September 9, nine young people were baptized and received into the church.

—Contributed.

PAWCATUCK, WESTERLY, R. I.

On Friday night, December 1, six fine young people were baptized by Pastor Crandall, after the well attended covenant meeting. Sabbath morning these and another who

had been baptized previously were received into the church and partook of their first communion. Both services were impressive and inspiring. We are much encouraged and hope that soon there may be others.

Rev. and Mrs. D. B. Coon have rented furnished rooms at 11 Newton Avenue and will remain here for some time.

CORRESPONDENT.

VERONA, N. Y.

The Father and Son's banquet was held in the church parlors, November 25, with Floyd Sholtz as toastmaster and Stanley Warner song leader. A chicken pie supper was served. An interesting program included instrumental solos, a dialog, "Father and Son, Inc.," an inspirational talk by Orlo Perry, and a helpful address by Pastor Davis.

The annual church business meeting in which usual business was transacted and officers elected, December 3, was accompanied by a bountiful dinner served by the Ladies' Aid society.

On the evening of December 9, about seventy gathered at their home to help Mr. and Mrs. H. A. Franklin celebrate their twenty-fifth wedding anniversary. An interesting program was presented, including well chosen expressions by Pastor Davis, the officiating clergyman twenty-five years ago. Doctor Davis presented a gift of silver in behalf of the many friends.

CORRESPONDENT.

MILTON, WIS.

It is expected that the new Seventh Day Baptist church will be ready for services the last of the month, as work on the interior is progressing rapidly.

Milton News.

GARWIN, IA.

During the summer the Garwin Church has had the privilege of having the ministry of Rev. James L. Skaggs and family from the New York City Church; Rev. Loyal F. Hurley, en route to his field on the Pacific coast; Rev. James H. Hurley of Dodge Center, Minn.; Rev. Herbert C. Van Horn, editor of the SABBATH RECORDER; and Rev. Erlo E. Sutton, leader in religious education, who with his wife was on his way to points in the West. The ministries of these leaders in our church and homes have cheered us and encouraged us to go forward.

CORRESPONDENT.

DODGE CENTER, MINN.

The church appreciates the return of Pastor James H. Hurley from his vacation trip to the Pacific coast. A welcome home party was held soon after his return, at the home of Mrs. Harriet Socwell. In the pastor's absence the meetings were carried on by members of the church with the exception of one Sabbath when a former pastor, Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society, was present and conducted several meetings. The Sabbath school is doing good work under its superintendent, Mrs. Jennie Carpenter. Many Bible verses have been learned, in a contest in which six young people especially excelled. The Christian Endeavor continues its activities, meeting regularly every week.

CORRESPONDENT.

A LETTER

To Young People of High School and College:

College and high school young people, listen! When you were children, playing hide and seek, you used some "counting out" game. Perhaps it was "Enie menie miney moe," and when all were counted out but you, do you remember the shout of the excited children, "You are it"?

The days of hide and seek are past and college and school athletics have taken its place. Only memories of those happy childish plays remain. But let me say to you, in a large sense you are still it.

Do you realize, young people, how the younger boys and girls look up to you as very superior to themselves? They think, if they do not say it, that when they become men or women they will be like you. How a look, a smile, your companionship, or help are appreciated.

Let me illustrate my meaning. An older sister and her friends would, once in a while, take me into their confidence, let me share their entertainments and their fun. Oh, how I loved them for their notice, for the pleasure of being one with them, for their condescension, as I then thought it to be. At those times there would have been no limit to their influence. The least command would have been implicitly obeyed. My life could have been molded for good or evil. The silent influence was unconsciously working. Had

they then tried to influence me to Christlike living, what an opportunity they had!

Young people, the boys and girls of our denomination look up to you for example and for help in many ways. You are it to them. And seeing the great need of Christian leaders, I have felt impelled to write and say to you, out of my own experience, that you are the ones to enter these doors of opportunity for Christ and the churches of our denomination.

Jesus grew in wisdom—mentally; in stature—physically; in favor with God—spiritually; and in favor with man—socially. Our children are indeed growing, but how? Only physically? Are the other three parts of their nature neglected, or only partially cultivated?

We find in all our churches, whatever the denomination, there are worldly conditions and they are keeping our children from accepting Christ's salvation. You are especially fitted, Christian young people, to influence and help those who are younger.

Our pastor in one of his sermons told the story of an "infidel poet" who lay dying. Candles were the only means of light at that time, and in order that he might not die in darkness, several candles had been placed in line and by some means when one candle burned down another was lighted; the next, and the next. I have thought of this story in writing to you. If each of you kept your candle of love and Christian living burning, to help light the lives of our boys and girls, the lights would grow and burn on and on to eternity.

A Chinese Christian, who earned a large salary, was asked by a missionary if he would not give up his present position and help do some mission work. Said the missionary, "I can give you only eight shillings a month, but I need your help so much; can you not do it for eight shillings?" After thinking awhile the Chinaman replied, "I will not do it for the eight shillings, but I will do it for Christ." So I hope you will say, "I will do this for Christ, though it will take my time when I would like to do something else." No doubt you remember the poem, "The Flowers or the Crown."

"I said, 'Let me walk in the fields';
He said, 'No, walk in the town.'
I said, 'There are no flowers there';
He said, 'No flowers, but a crown.'"

EMMA LANDPHERE.

SUFFER LITTLE CHILDREN

BY REVA NELSON.

(Paper read at the Iowa Yearly Meeting)

Children of long ago had the glorious privilege and opportunity of going at will to Christ's side to have him talk to them and lay his hands upon them. Because they could see and hear Jesus, they were constantly aware that there was a loving Savior who was always good and kind. His words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," prove that Jesus loved youngsters and had infinite patience with them then.

Just as he cared for them long ago when he was on earth, he cares for them now, for those sincere words will hold true, through eternity. Our task now, though it may seem colossal, is to impress upon children the reality of Jesus today, even though he cannot be seen by mortal eyes.

One excellent way of helping to reach this end is to have Vacation Bible Schools where children can go and learn about Christ and his teachings. A child who goes to a school of this sort learns many other things also, such as books of the Bible, the Ten Commandments and their meanings, and various Psalms. They are taught handicraft and many songs and they learn how to pray. They also learn co-operation and sportsmanship in their work and play. Their time is well occupied, and most of the youngsters remember the lessons they learn, long afterwards. As a result the parents and teachers are pleased and each child feels triumphant over his newly gained knowledge.

Vacation Bible Schools, I believe, are one good way of "suffering little children" to come unto Christ. They are invariably all-around successes, and there should be more of them.

"Even a child is known by his doings, whether it be pure, and whether it be right" (Proverbs 20: 11).

"Train up a child in the way he should go and when he is old he will not depart from it" (Proverbs 22: 6).

Marion, Iowa.

It is easier to smile than to frown; it takes sixty-four muscles of the face to frown, and only thirteen to smile. Smile and save the difference.

—Salemville (Pa.) Bulletin.

MARRIAGES

LANGWORTHY-PALMER.—In the Pawcatuck Seventh Day Baptist church, Westerly, R. I., October 21, 1933, Mr. Clifford Albert Langworthy and Miss Marabel Charlene Palmer, both of Westerly. Pastor Harold R. Crandall officiated.

HANSEN-SAUNDERS.—At the home of the bride's parents, Mr. and Mrs. Herbert Saunders, Boulder, Colo., November 26, 1933, Mr. Luther J. Hansen of Denver, Colo., and Miss Geneva M. Saunders of Boulder, Colo., Rev. Erlo E. Sutton officiating.

OBITUARY

PLEASE NOTICE

Until the "Sabbath Recorder" returns to a weekly basis, fifteen lines, or 150 words, will be all the space available for a death notice. This will admit barest outline only. In case of prominent leaders and workers, more extended obituary, as in the past, will be given space in the main body of the "Recorder."

BRIGGS.—Ruth A. Briggs, daughter of Maxson Perry and Abbey Gavitt White, was born in Hope Valley, R. I., August 6, 1858, and died November 15, 1933, at her home in Ashaway, R. I.

She was united in marriage to the late Leverett A. Briggs on November 24, 1881. To this union were born six children: A. Lloyd, Ralph M., Maude, and Leverett A. of Ashaway; Charles B. of Brookline, Mass.; and Caroline B. Gibbons of East Orange, N. J.

She was a faithful wife, a good mother, and took an active interest in the church and community life of Ashaway.

Funeral services were conducted from the home by Pastor Everett T. Harris, assisted by Rev. Harold R. Crandall of Westerly. Interment at Oak Grove Cemetery, Ashaway. E. T. H.

BURDICK.—Susan Audella, daughter of Samuel H. and Abigail Hinckley Burdick, was born in Brookfield, N. Y., May 26, 1845. She died at the home of her daughter, Mrs. Selden M. Young, Westerly, R. I., November 14, 1933, on the sixty-fifth anniversary of her marriage to Charles H. Burdick, who preceded her in death by a number of years.

She is survived by her daughter and a son, Ichabod E., both of Westerly; six granddaughters and three great-grandchildren. She was a loyal member of the Pawcatuck Seventh Day Baptist Church. No one, of any age, was more interested in church and denominational matters.

The funeral was conducted by Pastor Harold R. Crandall at the Gavitt Funeral Home and interment followed in Brookfield, N. Y., with committal service by Rev. Herbert L. Polan.

H. R. C.

CROSS.—Lynn Raphael, son of Hiram and Rosalie Burdick Cross, was born January 20, 1875, at De Ruyter and died in Brookfield, October 26, 1933.

He was next to the youngest of a family of nine, Ernest, Evelyn, Elmer, Ivan, Clyde, Maud, Mabel, Lynn, and Ray. About thirty years ago the family moved to Morrisville. On August 14, 1907, he was married to Bessie Cross and to them were born three children: Clair, Maud, and Carrie. Carrie died at one year of age. The family have lived at Brookfield for the past fifteen years. Lynn never joined the church but was a devout Sabbath keeper and a religious minded man.

He is survived by his companion, his two children, his sister Maud, and brother Ray, all of Brookfield.

Services were conducted at the home by Pastor H. L. Polan, with burial in the Brookfield cemetery. H. L. P.

ROBINS.—Emma Williams, Agens, Robins, the oldest child of John and Wealthy Clark Williams, was born May 10, 1856, at Verona, Oneida County, N. Y., and died October 14, 1933, at her home in Milton Junction, Wis.

She was a descendant of Roger Williams, was a person very strong in her convictions, and a lover of beautiful things, as demonstrated in her paintings. March 18, 1875, she married William Agens, who passed this life November 4, 1909. On July 6, 1920, she was married to Frank Robins of North Loup, Neb., where she lived till the death of Mr. Robins, November 1, 1931. The following June she came to Milton Junction, Wis., where she resided till her death. After her marriage to Mr. Robins she united with the Seventh Day Baptist Church of North Loup, Neb., where she retained her membership till death.

She leaves to mourn, three brothers: Jay C. Williams of Milton Junction, Wis., Jesse Williams, Oneida, N. Y., and Chester Williams, Adams Center, N. Y.; two sisters: Mrs. Susie Gurley and Mrs. Alice Sisson, Adams Center, N. Y.; and a stepson, Ernest Agens, Lowville, N. Y.

Farewell services were conducted by Rev. J. F. Randolph, October 17, 1933. Burial took place at Lowville, N. Y. J. F. R.

ROOD.—Hosea Whitford, born May 30, 1845, died November 5, 1933.

Farewell services, conducted in the Congregational church by Pastor Carroll L. Hill, assisted by Dr. Edwin Shaw, were attended by many friends, former pupils, members of the G.A.R., the American Legion, and the Sons of Veterans. A brief service was also conducted by the G.A.R. Two solos were sung by Kenneth Babcock—"The Beautiful Hills," and "No Night There." The committal services in the Milton cemetery were conducted by the Sons of Veterans. Taps was sounded by an American Legion bugler, members of the Legion acting as honorary pall bearers. (Extended obituary elsewhere.) C. L. H.

SAUNDERS.—Wealthy O., daughter of Samuel and Alzina Crandall, was born September 23, 1859, at Utica, Wis., and died at her home on November 9, 1933.

On January 1, 1879, she was married to William O. Saunders who died May 13, 1924. To them were born nine children, eight of whom survive: Mrs. Lelia Pierce, Mrs. Edna Pierce, of Alfred,

N. Y.; Mrs. Susie Drake, Shinglehouse, Pa.; Charles W., Floyd W., Mrs. Grace Cowles, Mrs. Faith Saunders, and Mrs. Leona Kenyon, of Richburg, N. Y. At an early age she joined the Seventh Day Baptist Church of Richburg, where she remained a faithful member until death.

Funeral services were conducted by her pastor, Rev. Emmett H. Bottoms, in the home. Interment was made in the Richburg cemetery.

E. H. B.

SPOONER.—Frank M., son of Henry L. and Frances M. Hills Spooner, was born at Brookfield, N. Y., January 6, 1859, and died at his home in Brookfield, October 31, 1933.

As a lad he gave his heart to Christ and joined the local Seventh Day Baptist Church in which he held his membership through all the years. On November 12, 1879, he married Dennie M. Brown and to them was born a daughter, Frances M., now Mrs. Clarence Collins of Seattle, Wash.

Mrs. Spooner died about four years after their marriage and Mr. Spooner married Luetta Huntington, October 28, 1886. Four children were born to them: Lawrence, Malcolm, Jean, and Margaret.

He is survived by his daughter, Frances, his stepmother, Mrs. Sarah Spooner; his companion and their four children, fifteen grandchildren, and many other relatives and friends.

Funeral services were conducted by Pastor H. L. Polan, and the body was laid to rest in the Brookfield cemetery. H. L. P.

STILLMAN.—John Adam, son of Joseph F. and Lorinda Maria Greene Stillman, was born near Potter Hill, R. I., February 20, 1853, and died at Howard, R. I., November 23, 1933.

He was united in marriage with Agnes Coon, daughter of Hamilton and Phebe Saunders Coon, April 30, 1879. In early life he united with the First Seventh Day Baptist Church of Hopkinton, but during his long residence in Westerly attended the Pawcatuck church.

He is survived by a sister, Mrs. Bertha S. Krebs, and two brothers, George L. and Wayland F., all of Westerly.

Pastor Harold R. Crandall officiated at the farewell service at the Gavitt Funeral Home. Interment was in Oak Grove Cemetery, Ashaway.

H. R. C.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.